The

# Non-Subscribing Presbyterian

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## Notes of the Month.

By the time this issue of the Magazine appears all our congregations will have received copies of the appeal sent out by the officials of the Non-Subscribing Church. The suggestion has been made that our ministers should make the first Sunday of the present month the occasion of a stirring sermon, calling attention to the appeal, and basing upon it an earnest call to service. In cases where, for local reasons, October 1st is not convenient, it is hoped that some other more convenient Sunday may be utilised. The thing of paramount importance is, that all our people should be reached and interested in the prosecution of a common plan of campaign. The forthcoming winter ought to be a time of whole-hearted endeavour throughout our constituency. Hence it is desirable that local plans should be formulated as soon as possible, and an early beginning made. To this end the appeal, which we reproduce below should serve, if it is brought to the notice of all the members and friends whose support we need and confidently expect. The appeal is as follows:—

"In the serious and soul-stirring times through which we are now passing a great responsibility is laid upon religion and religious men and women. Now, as perhaps never before in living memory, what is needed is individual, personal, and deeply-rooted piety; the strong faith that lays hold of God's strength; the strenuous prayer that has power to prevail with God; the sense of comfort and consolation that felt nearness to the Divine Presence affords; the constraining love of Christ that finds glad expression in service and in self-sacrifice. These things it should be our heartfelt endeavour not only to seek for ourselves, but also to secure for others. Our Church exists to make their acquisition possible. But without our personal loyalty and whole-hearted devotion our Church will not exercise its rightful influence or rise to the height of its great opportunity. We therefore earnestly appeal for the more regular practice of religious observance amongst all our members, remembering that we cannot sincerely seek to satisfy our own spiritual needs without at the same time ministering to the religious uplift of our fellow-worshippers.

"Yet our Church exists not only for worship, but also for work. As individual members thereof, we are called to be fearless witnesses to divine things in the world. Collectively, we have our part to play in the redeeming and reconstructive activities of the present time. By whole-hearted, united endeavour, we may undertake and carry to a successful conclusion many great causes. Is it not highly fitting that we who are one in Christ should show ourselves one in the doing of Christ's work in the world? How can we do this if we do not work together, as well as worship together? The call for unity has been heard and heeded in many departments of our national life. Let us prove ourselves not unresponsive to the same great need in matters of religion, and endeavour by thoughtful and earnest purpose to enter upon a new period of Christian usefulness in our churches and in the world about us. Upon every wisely-conceived and strenuously-undertaken effort the Divine blessing will undoubtedly rest, and we may labour in the sure and certain hope that God in his own good time will give the increase if we prove ourselves fellow-labourers with him."

* *

As will be seen in another part of the Magazine, the Rev. Alfred Turner, who has been the Editor since its inception nearly ten years ago, is now in France doing work under the Y. M. C. A. He is the second of our ministers to go abroad for that purpose, the Rev. G. L. Phelps, of Holywood, having been hard at work in France since the month of June. A third minister, the Rev. Eustace Thompson, of Cairncastle, has also received his call to the same useful service, and will likewise be away from home for a period of three months. The splendid work done by the Y.M.C.A. is one of the most striking features of the War. Lord French spoke of it recently in the highest possible terms. We are glad that our ministers have not been slow to give it their hearty support, and we sincerely hope that the experience gained abroad will be of great value to them and to the congregations they serve in the North of Ireland.

We are glad to be able to announce that the Downpatrick congregation has now made its choice of a successor to the Rev. M. S. Dunbar, M.A. Recently it empowered the Presbytery of Antrim to give a call to Mr Ralph Philipson, B.A., of Newcastle-on-Tyne, and as the latter accepted it, there only remains to give consummation to the agreement arrived at. The ordination service is fixed to take place on Wednesday, October 4th. We hope that the new appointment will be for the good of both pastor and people, and that Mr. Philipson may have many years of happy and successful work in Downpatrick. For the information of our readers we may say that the minister-elect is a graduate of Oxford University, having completed a period of six years' study there and at Manchester College in 1915. Since then he has had practical preaching experience in English pulpits, and will enter upon his new work well prepared for the varied duties of the ministry.

* *

Dr. Robert Campbell, F.R.C.S., a well-known and highly-honoured member of our religious community, has consented to take charge of a base hospital at Salonica, and has been instrumental in obtaining the services of other skilled medical men of Belfast for the same important duty. Like his brother, Dr. John Campbell, to whose appointment we made reference a month ago, he is a surgeon of the greatest repute in the north of Ireland, and it is the most striking testimony to his patriotic spirit that he is willing to place his experience and surgical skill at the disposal of the gallant men wounded on the eastern front.

They were just ordinary girls and boys, growing to manhood, who had been playing mixed hockey.

"I'll never play mixed hockey again!" exclaimed one indignant maiden, "It's far too rough!"

"I'm starting a Tiddle-y-wink Club," replied a sarcastic youth, "Will you join?"

"Or why not join the Unity Guild?" chimed in a pretty brunette, "*It's* slow enough."

## THE FORWARD MOVEMENT.

By Erin's Exile.

I have been sojourning in your midst, and have just returned to my work in another part of God's field. I was born in your fold, reared in your tenets, equipped for life's battle in your schools and meeting-houses. I look to the Church of my fathers with the same veneration that a man looks to the home in which he was nurtured. It is in that spirit that I venture to address you.

Let me say at once that your present lack of missionary endeavour should arouse in you all much heart-searching, and cause something of disquiet in your souls. A serious apathy has been creeping over many members of your churches for years past. Not only have they been saying little of missionary enterprise, but they have been doing nothing. It would be useless to apportion blame, but the fact remains that you have both ministers and laymen, who are occupied with interests nearer to their hearts than that of going out into the province with your message of liberty and love. Put to yourselves the question : " Should this be allowed to continue ? " You may be perfectly sure that if the Church of Christ as a whole had ever fallen into this state, that Church would have been doomed. She has saved herself by revivals of interest and missionary effort. The living church is a missionary church ; the church which ceases to be a missionary church is dead.

I welcome the signs of a forward movement that I have discerned among you. There are evidences of a new stirring in your counsels. A committee has been appointed to deal with the whole question. That committee has formulated recommendations which I have read. They are suggestions that should be instantly adopted, but as a whole they touch only the fringe of the question. It seems to me that the problem largely is, that not a few of your country congregations are dying. I could name several where there are not enough children to form a Sunday School class. Are the town churches growing in proportion ? Do those who emigrate from country to town find their way into your town churches ? Are those who leave the town for the seaside gathered into some Unitarian fold where they go ? Is it too late to urge upon the committee the advisability of some forward movement in Bangor ? There must at least be a score of Unitarian families living there. Save them for the cause, and at the same time win others with your grand message ! The faithful few in York Street are making a stand for their Church. Could not York Street be saved and Bangor won if the RIGHT MAN were put in charge of both ? Consider little about ways and means. Your people are a generous people. They will meet the cost if you show you are in earnest.

The Montgomerys, the M'Alesters, the Scott Porters and many another were missionaries. They carried their message forward, and handed it on to you. It is for you to be loyal to it. You can bequeath nothing better to your race than this noble heritage of freedom and liberty, consecrated by your service to it.

And what a heritage it has been ! You may well be proud of your branch of the Presbyterian Church. The child of persecution, she has learned in her suffering the divine virtue of toleration. She has observed the dawn of truth and freedom as from a watch-tower, and the liberty of the human spirit has ever found in her a guardian and a friend. Republican in her constitution, the doctrine of the brotherhood of man has always stirred her as with the blowing of trumpets. In the days that are gone your religious movement counted for something in the progress of the world. You have had a splendid past. But is it enough to live on the achievements of your ancestors ? What you need is their spirit. The Church is for more than comfort. Its symbol is the cross. You stand consecrated to make her the finest fighting force the world has ever seen. You are to be soldiers in the thick of the conflict, knowing that life itself depends upon your courage.

Let me end in a spirit of hope. You have a message for the great and troubled world in which we live. Religion has been re-born in those terrible trenches across the sea. A broader, deeper, more vital spirit is entering the hearts of men. I am convinced that you see your opportunity, that you will be faithful to your allegiance, and that the Non-Subscribing Presbyterian Church of Ireland will write a new chapter in the history of the world. It is not an easy religion we need. Call the province of Ulster to a religion of sacrifice, and there are those who will answer!

## A VISIT TO THE CITY TEMPLE.

It was the writer's privilege to be present at the City Temple on one of the Sundays when Dr. Fort Newton, the celebrated American preacher, conducted service. At present the congregation of the City Temple is awaiting Dr. Newton's reply to a unanimous call which they have sent him. Dr. Fort Newton is a brilliant extempore preacher; he reverses the order usually adopted by ministers, for he delivers his sermon first, and then writes it. His published sermons have a wide circulation among the Americans. One could not help being struck by the personality of the man. The City Temple was packed, and he is in full possession of the secret of holding the attention of a large congregation. The sermon was a notable appeal for the spirit of liberal Christianity, and contained many striking utterances, such as: "The days of toleration are over; who would think now of 'tolerating' a Parker or a Channing?" The preacher pleaded for unity—not uniformity "You think," he said, "God is found here in your City Temple? Do not forget that he is also found in the plain white-washed chapel of a James Martineau." At least one person, besides myself, agreed with this, but he expressed his agreement in an audible fashion, for a voice from the gallery called out "That's it, sir! You've hit the point!"

All who are in sympathy with a broader and more tolerant Christianity would welcome the acceptance of the call by Dr. Newton. He would be a strong man in the centre of Congregationalism, and one who is not likely to go off at a tangent, as did his gifted, but less balanced, predecessor.

K. D.

## A NOTE TO THE EDITOR,

when he requested a "light and chatty" article.

Your note, dear Sir, has reached my country seat.
The compliment implied is very neat.
But if you think my muse is "smart" and natty,
Inspired to reel off odes or essays "chatty,"
I can but clasp my hands in dumb despair,
For Pegasus, who seldom cleaves the air,
Is at the moment deep in meadow-grass,
And can no more than any coster's ass
Attempt ambitious flights: and yet, dear sir,
I wish, for friendship's sake, that I could stir
The lazy beast to something wise and witty,
Instead of writing this unbidden ditty.

* * * *

I sometimes think—as laymen you'll agree—
We give our pastors too much liberty.
At all events, in Dog Days they're away
So mice at home can more securely play.
We'll fill the "Non-Subscriber" to the brim
With gay and giddy things to suit our whim:
'Tis monstrous that poor laymen should be helots
When, given rope enough, they'd all be zealots.

J. W. B

## PRISON AND PRISONERS.

By Rev. F. Woolley.

The first thing that strikes you on becoming acquainted with actual prison life is the fact that the ordinary criminal of modern literature does not exist. You soon realise that prison walls enclose very little material of a sentimental character that would be of the least use in "writing up" articles for the fiction-loving public. There are, of course, now and then cases in marked contrast to this general rule, where the personality of the criminal, or the circumstances of his crime excite a feeling of interest, but the majority of offenders against law and order with whom I have come into contact are very poor specimens of manhood. The Bill Sykes of to-day is certainly not built upon the lines laid down by Dickens, and given the opportunity, I should not hesitate about a personal encounter with any of those "birds of the night" it has been my duty to meet behind prison doors. The major portion of the men and women in our local prisons are there through drink; a few owe their trouble to some unpremeditated act of folly; many of the inmates are mentally deficient; and only the remainder may be justly described as criminal.

It has been asked by many what possible opportunity I could find for missionary work at the prison; but the fact of my official appointment speaks for itself. It must be admitted that, as far as our own people are concerned, there could be no excuse for my chaplaincy. Unfortunately, however, there are hundreds of what we must call lapsed Unitarians, not only in this city, but throughout the whole province, who on admission invariably come at once under my special care. It is something to be good when I am able to say that, with two exceptions, a single experience of the discipline of prison life has been sufficient, and some of my "patients" have turned over a new leaf, and become decent members of society in a short time, placing their names again in honourable church membership. This is not always possible, however, as one of the above-named exceptions will show. For some years I had in my care in prison, and out of it, a poor drunken creature whom I will call Annie. Annie was a wife, and the mother of seven children, one of whom had been born in prison. This somewhat unusual event so much upset the peaceful calm of the institution that when a second like experience was anticipated, the matron threw up her hands and exclaimed: "No!" This very decided exclamation went to Dublin in an official form, and Annie was liberated six weeks before her proper time—an act of clemency on the part of the Lord Lieutenant which Annie, in spite of her ill health, most improperly celebrated in the regular way. After the birth of the child she appeared for a time to have recovered her best self, but we were all doomed to disappointment—before the child was three months' old, Annie was commencing a further term of six months' hard labour. During the time she was working out her sentence her husband died, leaving all the children under my direction. I placed them in such care that on her release Annie could not touch them. From her attitude over this, one would have gathered that Annie was a most perfect mother, aad for days the matron quailed before her tears and outcry at my hard heartedness. But on her release she quickly got over her loss and married a man in receipt of a pension. The striking thing about this proceeding was, that what the prison and chaplain failed to do, her new husband has accomplished—by means of a very substantial looking stick. I arrived at this conclusion some time afterwards when, calling upon Annie to pay my respects, I had visible evidence of reformatory methods which modesty compels me to omit.

To do any sort of effective work amongst prisoners, it is necessary to have official recognition. The chaplain can do far more for a man or woman than an ordinary visitor, for the prisoners upon his list are always seen privately, and he has access to records of a man's past that are not seen by the

unofficial eye. Some time ago one of my prisoners was sentenced to five years' penal servitude. I heard the man's story, and after reading the evidence I decided in my own mind that it was not a case for penal servitude at all. Roughly the facts were these. The man had been drinking with a fellow workman, and while upon the highway had robbed him of 7s. Technically, therefore, the charge was one of highway robbery. There were no previous convictions against the man, and in consequence of this, and my feeling that after all it was little more than a mere drunken bout, I ventured to write a private letter to Dublin, enclosing copies of various reports, suggested, perhaps somewhat impertinently, that this was a case that would have justified a sentence of six months, but not a lengthy term of penal servitude. Evidently my view of the matter was fully considered and endorsed, for the man was quietly released at the end of six months and sent back to his home, where he is, I believe, now doing very well.

At the same Assize at which my convict friend received his sentence, and before the same judge, another man was charged with an offence against love and life that cannot even be named in these pages. The evidence so plainly proved the man's black guilt that it came as a shock to hear him sentenced to six months' imprisonment. This man was defended by one of the best known Counsel in the country, while my poor friend, charged with his technical offence, was undefended. This may have had very little bearing upon the respective cases, but I confess that I came away with the uncomfortable conviction that "the dispensary doctor had mixed the medicines."

Many of the cases I have to deal with present no feature of interest to the general reader, but to the chaplain who is really in earnest about his work, every case is important, and he is able to read all the story that is not told in the Court. When I visit the Police Court there is usually something more to be seen than the magistrate, the police, and the prisoner in the dock. A few weeks ago I was there sitting on the solicitor's seat, next to a well-known money lender, with whom I had done battle over his legalised attempt to swindle a poor dying woman, whose husband was at the Front. He was sitting on a seat of honour, waiting his turn to use British law for his own profit, and the discomfort of some poor victim. In the dock stood the poor mentally-deficient lad I was interested in. He was charged with what the magistrate was pleased to call "a serious offence"—he drew a pin across a window in one of our principal streets, and for this he was sent to prison for one month. As the sentence is delivered a man in the gallery turns towards me with a nod, which I do not return. This is a man who is kept in idleness by a poor, heart-broken woman. He rarely works, is a pest and an eyesore, but he is free to sit and sneer at a less fortunate being charged with an offence against property. I had my own thoughts about it all, and wondered what Jesus had at the back of his mind when he said: "I was in prison and ye visited me."

FICTION is natural to children. They do not, as a rule, lie artificially. The lie is the first exercise of the imagination—the first invention, the germ of art. Children often invent or lie to themselves The lie is the first romance of childhood. The child plays with words as with everything else, and makes phrases without troubling himself as to reality. The *real* lie—the *moral* lie—is dissimulation which only arises from fear. It is in direct ratio to ill-judged severity and unscientific education.—*Christian Life.*

MARRIAGE.

LYLE—THOMPSON.—On 5th September, at the Old Presbyterian Meeting-house, Templepatrick, by the Rev. Alfred Turner, Hugh, son of the late Thomas Lyle, Ballyveasey, Carnmoney, to Josephine Margaret, only daughter of Robert Thompson, The Trench, Mallusk.

DEATH.

ENNIS.—On Friday, September 1st, 1916, at Ballyhemlin Farm, Co. Down, very suddenly, Kate, daughter of Hugh Ennis, farmer, aged 39 years. Interred at Ballyhalbert burying-ground on Sunday, September 3rd.

## REV. A. TURNER.

Y. M. C. A. Worker.

Although the Rev. A. Turner has left the country to serve with the Y. M. C. A. his connection with this Magazine is only temporarily severed. We hope that in the New Year he will return, refreshed and re-invigorated by his experiences at the Front, to resume the duties of editorship, which he has so punctiliously performed for the last ten years.

The readiness with which he set aside his many duties to take up this necessary work is on a par with his other acts since the outbreak of war. Shortly after hostilities commenced he joined the Queen's University Veteran's Corps, and drilled with them at the University. Though living so far away from Belfast, he subsequently patrolled the docks with that Corps. When this work was discontinued, he found a vent for his patriotic energies in an engineering shop in Belfast, where he worked long hours at the manufacture of munitions.

His eldest son, who had previously been studying for the ministry, joined the colours with the Ulster Division. He is now in France, where, perhaps father and son may meet within the sound of cannonade.

The portrait of Mr. Turner, which we reproduce herewith shows him in his uniform as a Y.M.C.A. worker.

REV. A. TURNER, Templepatrick,
in Uniform of Y.M.C.A. Worker.

## QUESTIONS CONCERNING BELIEF AND CONDUCT.

V. Righteousness and Goodness.

Q. 45. What commandment is the first of all?

A. 45. Jesus said:—

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."—(Mark xii. 30.)

To love God means to worship him and to delight in him; with a free will to delight to do his will. The will of God concerning each of us has been revealed in the first duty we became aware of, namely, to live, to live as long or as fully as we can; to delight in life, and to make the most and the best of it within our power.

Q. 46. What is the second commandment?

A. 46. Jesus said:—

"The second is this, thou shalt love thy neighbour as thyself."—(Mark xii. 31.)

For God has revealed himself to us as the Father of all mankind, inasmuch as he has made us of one family of beings interdependent for life and happiness upon one another. This second commandment follows from the first. To delight utterly in God himself, we must needs delight in our brethren in God. Jesus said:—

"There is none other commandment greater than these."—(Mark xii. 31.)

And he said:—

"On these two commandments hangeth the whole law and the prophets."—(Matt. xxii. 40.)

That he said in reference to the commandments given to his own nation by former religious teachers. All their teaching concerning righteousness could be summed up in the two commandments to love God and to love our neighbours. Neither of these commandments originated with Jesus. Both were derived from the sacred Scriptures of the Hebrew nation to which he belonged. But the second has been called the "royal law," because it received so much more importance in his teaching than it ever received before; "royal," as being the law of a spiritual king, the Christ of God. The same commandment, in another form, is known as the "Golden Rule."

"Whatsoever ye would that men should do unto you, even so do ye also unto them."—(Matt. vii. 12.)

And of the Golden Rule likewise Jesus said:—

"This is the law and the prophets."—(Matt. vii. 12.)

It may be said of the two commandments, to love God and to love our neighbour, that they sum up Christian righteousness.

Q. 47. Why is it sometimes difficult to fulfil the royal law, to love our neighbour as ourselves?

A. 47. It is sometimes difficult to love our neighbour as ourselves because they do not obey the Golden Rule, to do to others as they would be done by. In other words, our neighbours sometimes injure us, or even act towards us as resolute enemies.

Q. 48. Are we to love them notwithstanding their enmity?

A. 48. Jesus said:—

"Love your enemies."—(Matt. v. 44 and Luke vi. 27.)

To love them in the sense of delighting in them is clearly out of the question. But to refrain from acts of hatred and revenge, or even in some cases from acts of punishment, and to love them to the extent of wishing for their repentance, is not impossible. A Hebrew prophet has written that God himself desires not the death of a sinner, but that he should turn from his iniquity and live; for, that "the Lord is full of compassion and gracious, slow to anger and plenteous in mercy," and that he hath not dealt with us after our sins, nor rewarded us according to our iniquities," is alike the testimony of Israel, the most spiritual of peoples, and the constant experience of all spiritual men who have earnestly endeavoured, though failed, to live a godly life, and again endeavoured and succeeded. And Jesus said:—

"There is joy in the presence of the angels of God over one sinner that repenteth."—(Luke xv. 10.)

And he said:—

"Ye, therefore, shall be perfect, as your heavenly Father is perfect."—(Matt. v. 48.); and:—

"Be ye merciful, even as your Father is merciful."—(Luke vi. 36.)

If, then, we have found, that in justice to better disposed neighbours, or even to ourselves, it was necessary to use force to arrest one that is ill disposed, or to overpower a violent enemy, our object should be to do him as little further harm as we may, and to do him good as far as may be possible, "that ye may be sons of your Father which is in heaven."—(Matt. v. 45.)

In some circumstances it may even be good to suffer injury without resistence and without remonstrance.

Q. 49. In what way are justice and mercy related to each other?

A. 49. Justice and mercy are related to each other as righteousness and goodness. Justice towards another is just the conduct that the other has a right to expect. It is righteous conduct from his point of view, if he view it according to the truth. If he regulates his own conduct according to the commandment to live and let live, he has a right to expect to be allowed to live by his neighbours. If he goes so far as to help others to live, he has a right to expect help in proportion. If, on the contrary, he hinders or prevents another from living, he will receive justice if he be hindered to the same extent, or prevented. But to have mercy in a case of wrongdoing, provided it be with wisdom, that is to say without injustice to others, is to do more than righteousness; it is to deal out something better than justice; it is goodness. To show mercy in a wider sense is merely to do good without looking for reward, for the sheer love of one's neighbour, or one's fellow men in general. So that Christian righteousness as represented by the Golden Rule, includes something more than mere justice, namely goodness: for Jesus did not say: "Do to others as they do to you," but "Do as you would be done by."

Q. 50. Is godliness the same thing as goodness?

A. 50. Godliness is the same thing as goodness, except that it is goodness performed in conscious imitation of the Father in heaven, as is becoming to those who are aware that they are in truth his children. For the more intimate is the spiritual communion with God, the more clear is the revelation that he is infinitely beneficent or good. Jesus, referring to the extent of his goodness, said:—

"He is kind toward the unthankful and evil."—(Luke vi. 35.)

expressing this example of our Father's goodness for the imitation of his children by the saying:—

"He maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust."—(Matt. v. 45.)

## CAREFUL CISSIE.

By A. Watcher.

Although Cissie is very young, only seven years old, she is a mother to the younger ones, and never gets tired of doing things that they *ought* to do if they were careful and thoughtful. A little while ago there was a merry picnic in the fields, and bats and balls and other playthings were taken to have some fun with. Of course, when it was time to go home, the boys ran off, leaving everything behind; but Cissie was more thoughtful, and came home later than the rest, with her arms full of things "that had been forgotten." It was just the same when we had a holiday by the sea. Spades and buckets and nets and cans were always left behind on the shore to take care of themselves, and would have been quite lost if thoughtful Cissie had not gathered them together and carried them home. Surely all careless boys and girls must find it nice to have such a friend as Cissie with them when they go out to play.—*Infants' Magazine.*

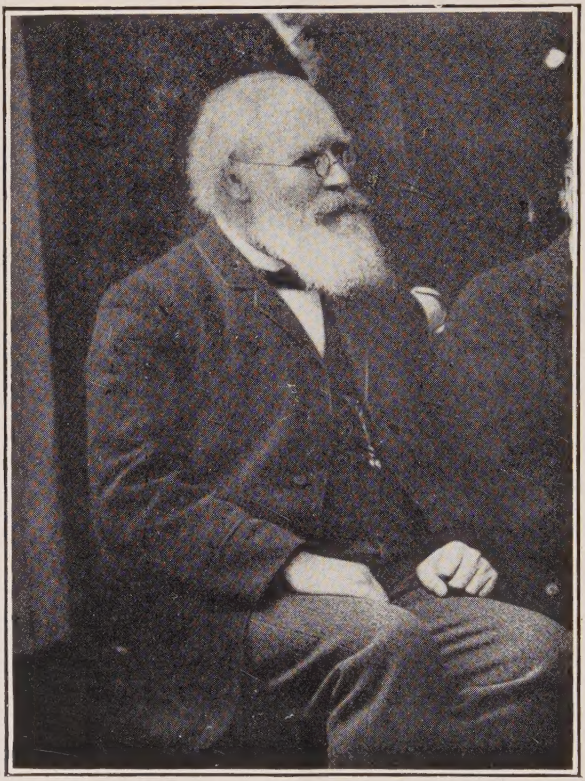
Abe Lincoln seemingly made a lot of amazing rulings in 1864 that John Bull didn't begin to appreciate until 1916.—*Washington Post.*

It isn't the fact that England started the war that enrages the Kaiser, but the realisation that she is going to end it.—*Boston Transcript.*

## Obituary.

### MR. JAMES CARR.

ONE of the most esteemed citizens of Belfast has passed away in the person of Mr. James Carr, at the ripe age of 88. As senior Director of the Ulster Bank, he was attending to his duties there with characteristic energy up to about three months before his death, and only during the last 6 weeks was he confined to his bed.



MR. JAMES CARR.

He was born at Killyleagh in 1829, where his father was a gentleman farmer. At the age of seventeen he entered the service of the Ulster Bank, and for an unbroken period of seventy years he remained faithful to this connection. In 1862 he was appointed Secretary to the Bank, General Manager in 1868, while in 1873 came his appointment as Director, in succession to his brother-in-law, Mr. T. Ringland. Thus for 43 years he was on the directorate, becoming senior Director eight years ago. To the energy and wisdom which he and his fellow-directors applied to the Bank's affairs must be attributed the position it occupies as one of the most prosperous corporations of its kind in Ireland. The great value which was set upon his judgment is shown by the fact that he was, on occasion, consulted by Chancellors of the Exchequer.

Mr. Carr found time to become an accomplished linguist, and for the cultivation of his taste for literature, storing his mind with extensive and accurate knowledge. He took no part in municipal or political life, though he was well known as a staunch Unionist; but he was always deeply interested in the development and progress of Belfast.

By ancestry and conviction a Non-Subscribing Presbyterian, he worshipped regularly in the First House, Belfast, and filled many offices connected with it. His wise counsel was always to be relied upon, and no member of the congregation responded with greater promptitude to any appeal for help.

Through his marriage with Miss Mullock, of Limerick, who predeceased him some years ago, he leaves a family of four sons and four daughters. His eldest son, Mr. John Carr, is in the Donegall Place branch of the Ulster Bank; Mr. A. H. Rowan Carr and Mr. T. J. Carr are in business as stockbrokers; Mr. Nelson Carr is in the engineering profession. Of his daughters, one is the widow of the late Mr. George Hume, K.C., another is the wife of Mr. Stanley Ferguson, a Director of the Ulster Bank. In their season of bereavement the relatives have the respectful sympathy of a wide circle of friends.

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## THE RIGHT HON. THOMAS ANDREWS, D.L.

It is with deep regret that we record the death of the Right Hon. Thomas Andrews, D.L., who passed away on 17th September, at his residence in Comber. His death removes one of the most highly-respected public men in Ulster, and one who figured largely in the commercial and political life of the province.

The youngest son of the late Mr. John Andrews, J.P., he was born in Comber in 1843, his mother being a daughter of Dr. William Drennan, one of the few Belfast poets whose fame has endured for over a century. His early education was received at the Royal Academical Institution and the Queen's College. On leaving college he joined his father, who had established a spinning mill in Comber. A few years later he and his brother took over the control of this establishment, and with this business he was ever since associated, though his interests were by no means confined to flax spinning. An uncompromising Unionist, he strenuously opposed all attempts to bring in Home Rule, but his Unionism did not mean a mere maintenance of the *status quo*, for he flung himself with characteristic ardour into the work of the Department of Agriculture and the Irish Agricultural Organisation Society. His gifts as an organiser were placed at the disposal of the County Down Council, whose chairman he became. For upwards of 30 years he was a director of the B. & C. D. Railway, and on the retirement of the late Mr. J. Richardson, he became chairman of the Company. The railway has greatly developed in recent years, and for the improvements which have been effected much of the credit is due to Mr. Andrews. He was appointed a member of the Irish Privy Council in 1903, the honour being conferred upon him on the occasion of King Edward's visit to Ireland. Our Non-Subscribing Church at Comber has lost a pillar of strength, and our community generally a most devoted and generous supporter. He never concealed the fact that the source of his public inspiration was religious. Brought up as a member of our religious body, he gave to it in mature years his heartfelt devotion, and was never ashamed to proclaim the principles by which he was upheld. Often the most convincing test of a man's faith—second only to the character it produces—is the impression it makes upon those who are privileged to see its manifestation. If a man's own relatives are so impressed by his faith that they make it their own, and endeavour to be true to its implications, the conclusion is convincing. Such a proof is supplied in this case. Mr. Andrews' sons became like their revered father, convinced members of our community, concerned for its welfare, and ever anxious to do their part in its successful development.

Mr. Andrews married, in 1870, Lizzie, the only daughter of the late Mr. James A. Pirrie, of Little Clandeboye, and sister of Lord Pirrie, K.P. This lady survives him, together with three sons and one daughter. The eldest son, Mr. John Miller Andrews, is, like his youngest brother, Mr. William Andrews, a

member of the firm of Messrs. John Andrews & Co., Ltd., whilst the second son is Mr. James Andrews, a well-known barrister, practising on the North-East circuit. The daughter is married to a Nottingham gentleman, Major L. A. Hind, who was reported missing, believed killed, on 1st July last. Another son of the deceased was the late Mr. Thomas Andrews, of the firm of Messrs. Harland & Wolff, Ltd., who lost his life in the disaster which befel the White Star liner Titanic. With both Mrs. Andrews and her family the most sincere sympathy will be felt in their sad bereavement.

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MR. JOHN NELSON, ANNADORN.

With great regret we announce the death of Mr. John Nelson, of Annadorn, who passed away on Wednesday morning, July 14th, and whose mortal remains were laid to rest on the following Friday in the picturesque island graveyard of Loughinisland. Mr. Nelson was very well known and highly esteemed by all classes. Besides being an important farmer, he was for many years rate collector for the district. All his life Mr. Nelson had been a faithful member of Clough Church, zealously supporting and serving the congregation as Committee member, stipend collector, and trustee. Always ready to help wherever he could, his bright, cheery disposition and kindly nature endeared him to all. By his death the neighbourhood and our Church have lost a wise, sympathetic counsellor, an able business man, and a generous friend. He passed away in his 47th year, mourned by a large circle of friends, who extend their heartfelt sympathy to the sorrowing wife and little daughter in their bereavement.

A Sabbath well spent brings a week of content,
And health for the toils of the morrow.
But a Sabbath profaned, whatever be grained,
Is a certain forerunner of sorrow.

* *

Never trouble trouble
'Till trouble troubles you :
It only doubles trouble,
And troubles others, too.

## Reports.

**Unity Guild.**—Although there were only a couple of dozen in the party which visited Newry on the 9th September, it was one of the most enjoyable outings we have had this summer ; but we missed several of those who are most regular in attendance at our meetings. What is usually a tedious journey slipped quickly away amid talk and laughter, and the games in which many of the company joined. Arrived at Newry, we were received on the platform by Rev. G. J. Slipper, who shepherded us up to the Manse, where we were heartily welcomed by Mrs. Slipper and the ladies of Newry congregation. Tea was at once served under the shady trees on the lawn. After spending some time in the large garden which surrounds the Manse, and peeping into the house itself, we proceeded to the Nursery Gardens, which had been kindly thrown open for us by the courtesy of Mr. Smith, the proprietor. Under the guidance of his son we were shown over the whole of the extensive grounds, and looked down into the town from the hillside. We were to have seen our church, the Cathedral, and other interesting sights, but time would only allow of our returning to the Manse, where tea had been again prepared, before making our way back to the station.

The Committee is hard at work upon the winter syllabus, and has arranged several meetings of a novel kind. The Winter Session will be opened at Rosemary Hall, Elmwood Avenue, on 11th October, when the Rev. K. Dunbar, M.A., will give a lecture on butterflies and moths, illustrated with specimens prepared by himself.

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**Belfast : York Street.** — Re-opening Services were conducted by the Rev. J. J. Magill, B.A., on the first Sunday in September. The church had been closed for a couple of months, and a special effort is being made to place its affairs on a sound foundation. An appeal for financial help has been sent out, and it is hoped to raise £300 by

this means. With this and what the congregation itself can afford, it is hoped to appoint an energetic young minister, at a living wage, for a term of three years, with the expectation that at end of that time the congregation will have pulled itself together and become self-supporting.

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**Cairncastle.** — The Sunday School Treat, held on Thursday, August 17th, was the occasion of a good muster of children. At 3 o'clock tea and cakes were dispensed of by a willing band of helpers. All then adjourned to one of the Windy Hill fields, kindly lent by Miss Ellen Hunter, where games and sports were indulged in, much enjoyment being derived from a large kite, which at first refused to fly, but after the persistent efforts of some of the young people, at last flew splendidly. About 7-30 the gathering returned to the schoolroom for cakes, sweets, and lemonade. The younger ones then went home, while older members danced till about 11 o'clock, everyone agreeing that it was a most successful day.

On Monday, September 11th, the members of the congregation gave a Farewell Party to their minister, on the eve of his departure for three months' work in the Y.M.C.A. huts in France. Mr. Thompson was called away sooner than he expected, and it was only at church the day before that the members heard he was crossing on the Tuesday; yet a splendid gathering of the congregation met at 7 o'clock in the schoolroom. After a sumptuous tea the chair was taken by Mr. James M'Clelland, who said he thought a rural congregation like theirs should feel proud of sending its minister to help to look after the poor fellows who were doing so much for them and for the cause of freedom. He called on Mr. Thomas Robinson, treasurer of the congregation, to present Mr. Thompson, on behalf of the members, with a token of their esteem and affection. Mr. Robinson, with a few words of good wishes, handed to the minister a very handsome silver-mounted stick, and wished him a safe return and success in his new work. Mr. Thompson thanked all his friends for their kindness, remarking it seemed nothing short of a miracle that such a gathering could have been arranged and carried out so perfectly at such short notice. He thanked the members for so readily allowing him to go and "do his bit." He meant, while away, to work as hard as his health and strength would permit, and hoped all would go well with his people while he was absent. After a programme of music and some dancing, the party sang "Auld Lang Syne" and "God Save the King." The minister then pronounced the benediction, and all wished him a safe return.

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**Clough.**—The Annual Sunday-school Excursion took place on Saturday, September 2nd, to Newcastle. The day was fine, and there was a large gathering of children and adults. The station pavilion was kindly lent to the party by the B. & C. D. Railway Company. After lunch the members of the party spent their time on the sands and in the town. After tea the children indulged in games and races, whilst the older ones danced to the strains of music provided for the occasion. The arrival of the 6-50 train announced the close of a most enjoyable day. All returned hom somewhat tired, yet perfectly happy. The arrangements were made by Messrs. J. H. M'Cammon and H. Donnan and Rev. J. D. Davies.

Of the gallant young men connected with our church now serving with the forces, one, Joseph Kirkpatrick, son of John Kirkpatrick, Drumcaw, Clough, has won the D.C.M. He is in the Ulster Division, and was in the great fight on the 1st of July, in which struggle his brother Robert was killed. Willie, another brother, was seriously wounded in the retreat from Mons. Joseph has escaped so far unscathed, and has won this much-coveted medal for distinguished conduct.

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**Comber.**—The Sunday School held its annual outing on August 12th. Owing to the loss of several members

of the Congregation in the War, the party did not travel far, merely going to a field at Carnesure, kindly lent by Mr. David Munn. In the morning there was some rain, but at the hour of assembling the weather had improved. After a short walk the field was reached, and a very pleasant afternoon was spent in the usual games. An open-air tea was provided about 5 o'clock, and later on a further contingent of young people arrived, and heartily joined in the sports.

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**Reports held over from last month.**

**Ballycarry.**—A very successful "American Tea" was held in the school-room and grounds of the Old Presbyterian Church, Ballycarry, on Tuesday, 25th inst., from 3 to 6 o'clock. At intervals during the tea an interesting programme of music, songs, etc., was rendered by visitors and friends of congregation. Part of the proceeds, which amounted to close on £20, will go to the Ulster Patriotic Fund, organised for the benefit of returned wounded soldiers.

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**Clough.**—On Wednesday, July 19th, a very pretty wedding took place, when our popular Secretary, Mr. John H. M'Cammon, youngest son of the late Alexander M'Cammon, and nephew of the late D. G. M'Cammon, J.P., Nutgrove, and Miss Florence Hogg, youngest daughter of Robert Hogg, Carricknab, were married. The ceremony was performed by Rev. J. Dare Davies, brother-in-law of the bridegroom. The church was tastefully decorated for the happy occasion, and appropriate hymns and music were rendered by the Choir. The church was filled by a large number of well-wishers. We tender our heartiest congratulations and good wishes to the bride and bridegroom

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**Dunmurry.**—On Thursday, 10th Aug., the Sunday School had a very enjoyable outing to Ballyholme, Bangor. The party left Dunmurry by the train at noon, travelled across Belfast to the County Down Railway by special tram, and by reserved accommodation on the latter line to Bangor. Rev. J. A. and Mrs. Kelly organised the trip, and were ably assisted by many willing workers during the day. On arrival at Ballyholme sandwiches, milk (kindly provided by Mr. William Martin, Finaghy), cakes, melons, etc, were dispensed and enjoyed. The seashore, boating, hobby horses, etc., afforded much enjoyment till 5-30 p.m., when a further refreshment was partaken of, prior to starting for home, which was reached shortly after 9 p.m.

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**Newtownards.**—On Sunday, July 2nd the Nineteenth Annual Floral Service was held. In spite of the shortage of flowers, caused by the backward season, the young people of the congregation succeeded in making the old church look beautiful in its floral dress. Saturday's deluge, which was quite as severe as even "father Noah" experienced, interposed an effectual barrier against the forwarding of supplies. There was a good congregation, and all present appear to have enjoyed the service. Rev. M. S. Dunbar, M.A., preached an appropriate and telling sermon from Matt. vi. 28. After this "Dona Nobis Pacem," from Mozart's 12th Mass, was rendered with great feeling and expression by the choir. Its appropriateness at the present time was felt by all. Miss Nora King sang the introductory contralto solo. Special hymns were sung, and John Oxenham's beautiful prayer for "Our men at the Front" was included in the service.

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**Templepatrick.**—The scholars of the Sunday School and Day School held their Annual Fete at the Roughfort on Saturday afternoon, 15th July. There was a goodly turnout, and the weather kept up well till about 8 o'clock in the evening, when rain came on, and persisted for the remainder of the time. The programme was of the usual kind—tea, after which a pleasant afternoon was spent in all kinds of games. Towards 8 o'clock the scholars and friends were again refreshed, and then a gathering was held in the school room, when all joined in singing the National Anthem. The Minister pronounced the Benediction.

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